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ABSTRACT

The purpose of this paper is to link several sets of ideas in personality theory to each other and to Christian theology; link several sets of ideas in personality theory and cultural anthropology to each other and to Christian theology; and demonstrate that various social phenomena are not the domain of any particular social or behavioral science or theology. The specific concerns addressed include: (1) the writings on personality theory by Freud, James, Mead, and several transactional analysts which seem linked to each other and to the Holy Trinity; (2) human adaptation similarities in Maslovian psychology and the cultural functionalism of Malinowski; and (3) some possible Trinitarian foundations to Maslow's self-actualization theory and Malinowski's cultural levels of adaptation. Figures 1 through 4, respectively, depict Common Themes in Personality Theory and Christian Theology; Three Approaches Used in Discussing Maslow's Hierarchy of Needs Theory; Comparison of Maslow's Theory with Malinowski's Ideas; and Common Components of Maslovian Psychology, Malinowski's Anthropology, and Christian Theology. (Author/DJR)

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ON SOME POSSIBLE LINKS BETWEEN PERSONALITY THEORY, CULTURAL LEVELS OF ADAPTATION, AND CHRISTIAN THEOLOGY

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ON SOME POSSIBLE LINKS BETWEEN PERSONALITY THEORY, CULTURAL LEVELS OF ADAPTATION, AND CHRISTIAN THEOLOGY

Ralph G. O'Sullivan

The purpose of this paper is to link several sets of ideas in personality theory to each other and Christian theology, and then it links several sets of ideas in personality theory and Cultural Anthropology to each other and to Christian theology. The specific concerns addressed here include: (1) the writings on personality theory by Freud, James, Mead, and several Transactional Analysts seem linked to each other and to the Holy Trinity, (2) human adaptation similarities in Maslovian Psychology and the cultural functionalism of Malinowski, and (3) some possible Trinitarian foundations to Maslow's self-actualization theory and Malinowski's cultural levels of adaptation. While there has been no attempt to proselytize in this paper it is acknowledged that Christian theology seems to have permeated the social and behavioral sciences to a large extent, though social scientists have been differentially affected by such a theology.

ON SOME POSSIBLE LINKS BETWEEN PERSONALITY THEORY, CULTURAL LEVELS OF ADAPTATION, AND CHRISTIAN THEOLOGY

Ralph G. O'Sullivan

The purpose of this paper is to illustrate some apparent interactions which exist in several of the social or behavioral sciences and Christian theology. These thoughts suggest that some elements of personality theory and cultural levels of adaptation may be nearly identical, as well as the possibility that they are based in Trinitarian theology.

Three major topics are addressed. These concerns include: (1) the writings on personality theory by Freud, James, Mead, and several Transactional Analysts (T-A) seem linked to each other and to the Holy Trinity which defines God-in-man (the Son, or Jesus), God as a social conscience (Father), and God a moral conscience (Holy Spirit), (2) human adaptation similarities in Maslovian Psychology and the anthropological Functionalism of Malinowski, and (3) some possible Trinitarian foundations to Maslow's self-actualization theory and Malinowski's cultural levels of adaptation.

Freud's id, James' materal me, Mead's I, and Transactional Analysis' child ego state all define the biological, drive-related, and social development properties of personalities or social selves. The self, then, is uniquely personal, natural, and capable of social development. Such personality elements could have been founded in Christianity's definition of God-in-man wherein Christ was a biological and social man. Freud's ego, James' social me, Mead's me, and T-A's adult ego state relate to the social maturity of people, just as God's social mores were transmitted through God as Father, or God as agent of socialization. Freud's superego, James' spiritual me, Mead's generalized other, and T-A's parent ego state all detail the cultural, moral, normative, and possibly spiritual aspect of a per-

sonality structure, just as God has been described as being a transcendant Holy Spirit.

Maslow's Hierarchy of Needs theory has here been collapsed into just three strata. Maslow's biological needs (here defined) describe personal actions to protect oneself from the environment and to maintain life, just as Malinowski's basic needs describe such activities but for collectivities of people. Maslow's social integration (here defined) illustrates the socialization activities of people as Malinowski's derived needs detail the need for socialization to occur and the necessity for social control in groups. Maslow's self-actualization, referring to pinnacles of personal experience or vision quests, seems to be a micro-level description of Malinowski's integrative needs which define collective cognitive experiences which transcend the commonplace.

Maslow's biological needs and Malinowski's basic needs define mankind as being biological and adaptive in much the same way that Trinitarian theology has described God as manifested in biological man who, necessarily, had to adapt to both physical and social environments. Maslow's social integration and Malinowski's derived needs define mankind as being social, capable of collective interaction, and in need of socialization by parents, as Christ, or God-as-Father, was such a socializing agent. Maslow's self-actualization and Malinowski's integrative needs define individual and collective experiences beyond-the-commonplace as God-as-Holy Spirit is often interpreted as being the ultimate experience in human social life.

This paper is not an attempt to proselytize. Rather it is an effort to illustrate how various social phenomena are not the domain of any partiocular social or behavioral science or theology.

ON SOME POSSIBLE LINKS BETWEEN PERSONALITY THEORY, CULTURAL LEVELS OF ADAPTATION, AND CHRISTIAN THEOLOGY

Introduction

A number of years have now passed since I first enrolled in a basic Sociology class as an undergraduate student. At the time the class was taken by me solely because another class had been cancelled so I was obliged to take an alternate course in order to receive my full monthly allotment of "G.I. Bill" educational benefits. I became attracted to Sociology and to the other social or behavioral sciences because of their diverse subtopics, by their approaches to them, by their overall social concerns and humanitarianism, and because of their analyses of then-current events in the late 1960's and early 1970's.

Before I took the basic Sociology class, though, I had taken a basic Anthropology class. It, too, was fun, informative, and challenging. When I finally decided to become a Sociology major I also paid special attention to Social Psychology and to Anthropology. After receiving my master's degree I accepted my first teaching assignment.

As a new Sociologist and as a novice teacher I undoubtredly tried to lecture my students in everything I had learned about Sociology and several of its sister sciences. I now feel as if I asked my students to memorize every term and name that are familiar and commonly used by us all. My students, then, became well-versed in "buzz-word" or "vocab-word" Sociology while they were likely to have been ill-prepared to evaluate ideas, to interpret data, and they were probably not prepared to intergrate information into meaningful "wholes" for themselves. Changes in teaching style have since occurred in my classes.

Over the past several years I have been offered the opportunities to teach on cross-discipline bases for several schools. In these job assign-

ments I have taught Anthropology, Social Psychology, Psychology, as well as a wide range of Sociology classes. The purpose of this paper, then, is to share some ideas that have germinated in discussions with collegues, in dialogues with students, and in preparation for classroom discussion. The reader needs to be cautioned, though, because the following thoughts have not been molded into sophisticated theoretical models; they have not been assessed with statistical rigor; and a new sociological paradigm is not being presented. Rather, these presentations are attempts to understand how some aspects of personality theory, cultural levels of adaptation, and Christian theology seem linked together, thus making for fascinating classroom discussions and for fostering a cross-disciplined intellectual imagination.

Some Ideas to Share

The information which is presented here is known to us and is often used in standard textbooks and other forms of literature. There are, then, three major topics which will be addressed in the following portions of this paper. These topics include: (1) tripartite components of personality structures and their apparent links with Christian theology and its triunal diety, (2) some apparent interaction between Maslovian Psychology and the Functionalism in Malinowski's Anthropology, and (3) some possible foundations from Christian theology in Maslow's self-actualization theory and Malionowski's three tiers of cultural adaptation needs. These discussions now follow.

Personality structures

Though I am not a formally-trained Psychologist I have frequently been invited to teach classes in basic Psychology, sociologically-based Social Psychology, and psychologically-founded Social Psychology. My sociological background has aided me in developing some insights into academic Psychology,

but I also acknowledge various limitations in classroom presentations and in psychological orientations because of my training. However, because I have taught Psychology classes so often I now feel hard-pressed to define myself as being a "pure" Sociologist.

Be that as it may, the subject of personality development is a concern of Sociologists, Social Psychologists, Psychologists, and Cultural Anthropologists. All of these academic specialists use various sets of assumptions in order to identify the process by which people become capable of social interaction. In my Psychology classes, in my Social Psychology classes, and in my Sociology classes I discuss the parallel, or at least roughly equivalent, terminologies which are often used to describe the tri-ordered dimensions of personalities or social selves.

Personalities or social selves are complex and sometimes delicate phenomena, and the attempts that have been made to detail their ideal elements sometimes promote quick and heated debates. Yet, the literature of the social and behavioral sciences is endowed with a plethora of described personality traits or idealized personality structures. It is the task here to briefly review some of these theories, to reveal their common features, and then cautiously speculate that some human behavior analysts may have learned a religious theology very well.

Sigmund Freud wrote for us that personality structures have three major "psychic forces" or components to them (Fernald and Fernald, 398 - 400). The id consists of a person's in-born or drive-related impulses which can become socially-created selfishness and irrationality. The ego identifies the rational and decision making component of the personality which has the responsibility of mediating between the id and the superego, as well as weighing alternative courses of action. The Freudian superego refers to the

collective set of normative structures that societies create which make social order possible. The superego is made manifest in "thou can ..." and "thou shall not ..." kinds of dicta, all of which provide guidelines for human interactive behaviors.

William James also proposed that personalities or selves have three dimensions to them. James' material me refers to the bodily self, to the cognitive self, and to the self as the basis for property ownership which is a particularly personal phenomenon. The social me defines an individual's ability to take other people into account because this dimension refers to the propensity and the need to evaluate social statuses so that social placement can be determined. Though the spiritual me may be difficult to understand by itself (Phelan, 230) it is considered to be the composite of all a community's attitudes and values (Phelan, 230), and, just perhaps, the community's orientations to the cosmos and creation. Accordingly, the spiritual me can also refer to supernormative and religous values which define cooperation and social or religous mores.

George Herbert Mead, considered to be the "Father" of modern Symbolic Interactionism was strongly affected by the scholarship of James (Coser, 333) with whom Mead held a close philosophical affinity (Meltzer, 7 - 9), as well as being affected by the writing of Freud (Schellenberg, 37). According to Meadian teachings an individual's self or personality is composed of three components, being identified as the I, the me, and the generalized other. The I refers to the spontaneous and basically selfish behaviors that are bereft of significant social control, somewhat analogous to Freud's id. The me is developed through the socialization process, and it is particularly social in nature because it allows an individual to define social statuses and evaluate possible courses of action and their possible consequences and social sanctions.

The genralized other is "an integrated conception of attitudes, norms, values, and beliefs of one's community" (Shepard, 150). In a sense the generalized other is synonymous with Freud's superego and with James' spiritual me, as well as with the concept of "culture" as it is the composite normative and cognitive dimesions of a people which define how people should behave and think, all of which need to be internalized by everyone if society is possible.

Several founders of Transactional Analysis (T-A) such as Berne (1967 and 1977) and Harris (1969) have taken a neo-Freudian stance in their contributions to our understanding of human behavior as they, too, have informed us that an individual has three ego states. Like Freud's id Transactional Analysis' child ego state if often selfish, hedonistic, and it may be the basis for social action in which there is little concern for other people. Transactional Analysts' adult ego state, like Mead's me, is a personal guiding force which allows an individual to make rational behavioral choices or take others into account when planning behavior. The parent ego state of Transactional Analysis, too, is supernornative and acts as a moral guide to social life.

These brief discussions are not intended to exhaust the entirety of defitions that we use in our discussions of personality and its development. Other orientations are in abundance. Also, the kinds of terminologies presented here are used for definitional purposes only, suggesting that personalities are multifaceted being affected differently by biology and specific environmental stimuli or social cues. These discussions are, however ones which I use with a great deal of regularity in my classes as you may have used them, too. Their usages here, though, are intended as bases to discuss some of their similarities and they are then used to launch speculation about their theological foundation.

Freud's id, James' material me, Mead's I, and Transactional Analysts' child ego state have common themes to them. Here, the personality or self re-

quires the satisfaction of biological drives and certain socially-created needs. The self is biolgical and social. An individual is often guided by the reduction of discomfort or the pursuit of pleasure. Actions are sometimes spontaneous. This dimension of the self is the basis for social action.

Freud's ego, James' social me, Mead's me, and Transactional Analysis' adult ego state, likewise, contain common thoughts. In these perspectives the self can be rational and calculating. The self is considered to have reached a modicum of personal and social "maturity." The self may be mindful of the needs of others. The self is the basic unit of social interaction, too.

Freud's superego, James' spiritual me, Mead's generalized other, and the parent ego state of Transactional Analysis all refer to an element of a personality or a community which is beyond mere personal or collective life. These terms refer to the cognitive and normative domensions of social life which transcend identifiable experiences or individual autonomy of action. With some caution we might suggest this dimesion of life was created in history and continues beyond an individual's life span, though its specific content or definition is apt to be interpreted differently over time by various groups of people.

In my lower-division classes I concern myself with the biographies of scholars only superifcially, so I am not in a satisfactory position to effectively estimate the true depth of some writers' religous experiences. Nonetheless it is commonly understood that Freud was Jewish and vehemently anti-Christian though his letters suggest that religion is important to psychoanalysis (Jones, 352). Likewise, Maslow was Jewish as is Berne. Mead, in contrast was raised in a strict religous atmosphere. I do not know of any

religious affiliation for James. In Harris' book (227) there is a suggestion that he is Christian, or at least well-versed in its theology. So, it is interesting to note how these writers' ideas were similar to each other, though the writers were raised in diverse socio-intellectual environments and eras. An individual, however, does not have to adhere to a set of ideas, philosophies, or theologies in order to be affected by them. The thoughts that have just been presented here are interpreted as being remarkably similar to the Christian theology of the Holy Trinity which is composed of God-as-Son, God-as-Father, and God-as-Holy Spirit.

God-as-Son defines God as made manifest in a man, Christ, who was born of a woman with normal biological drives and developed social needs that had to have been met, thus God-as-Son is a definition similar to Freud's id, James' material me, Mead's I, and T-A's child ego state. God-as-Father identifies God as being a mature and socially-responsible authority figure and agent of socialization in the lives of men, in much the same way that Transactional Analysis' adult ego state epitomizes rationality and concern for other people. God-as-Holy Spirit identifies God as being a supernatural and supernormative reality genitor of all life, offered freely to mankind, and who provided people with a series of guides or mores to govern human behavior. This dimension of the Holy Trinity parallels Freud's superego, Mead's generalized other, and other ideas that have been discussed in these pages. All of these concepts or thoughts are summarized for the reader's convenience in Figure 1.

Regardless of which particular theory or religion an individual defines himself or herself as being an advocate, one salient feature of all of these ideas is present. An individual's personality or social self is a complex phenomenon, and its different dimensions are made manifest at different stages of the life cycle and as the result of interaction with diverse environmental

Figure 1

Common Themes in Personality Theory and Christian Theology

Personality Trait	Proponents: Freud	James	Mead	T-A	Christian Theology
Man is biological. Man strives to sustain life. Man adapts to physical environments. Man is basis of social action.	id	material me	I	child ego state	God-as-Son
Man is social. Man creates cultural environments. Man is normative. Man is basis for social interaction. Man is mature.	ego	social me	me	adult ego state	God-as-Father
Transcendant values and norms affect social life. Man adapts to transcendancy. Man is moral.	superego	spiritual me	generalized other	parent ego state	God-as-Holy Spirit

variables. It should come as no surprise, then, that one of the earliest attempts to understand the full and complete nature of humans is based on a religious doctrine that has permeated Western civilization and Western thought for nearly two thousand years.

These are preliminary statements, and they are often used to provoke discussions with my students. However, if our task as teaching sociologists includes helping students to think critically and analytically, and assisting students in their personal and academic quests to expand their intellectual horizons, then, just perhaps, these types of discussions which interface social and behavioral sciences with analyses of religion may serve as stimuli in the completion of our tasks.

Maslow and Malinowski

Introduction to Psychology classes, and social psychology classes, and their appropriate texts, frequently and almost universally address the concept of motivation in terms of biological and emotional needs which must be satisfied to insure personal survival, comfort, and satisfaction. Sometimes we suggest that motivation is biologically determined and at other times we inform our followers that motivation is also partially the product of learned experiences. Regardless of which stance is taken, biological determinism or learning determinism, or if they are integrated into some eclectic whole, the contributions of Abraham Maslow shed some light on our discussions.

Maslow, as related in many texts, informs us that there is a motivational Hierarchy of Needs to be satisfied in every person. Some texts define seven such levels of needs (Hilgard, et al., 316) and other texts describe five levels of needs, as are illustrated in Figure 2. For purposes of ease here the position of five strata offered by Fernald and Fernald (357) will be used.

Physiological needs refer to the ingestion of nutritional foods and beverages, rest, relaxation, maintenance of a constant food supply, elimination of bodily waste, and so on, in order to maintain biological homeostasis. Safety needs illustrate those requirements of protection from danger or the vagaries of physical environments. Love and belonging needs refer to the emotional and physiological intimacies of human interaction. Self esteem refers to information given to us that we are worthy people and that others like us. Self-actualization (S-A) describes the realization of personal potential, the willingness to accept new challenges, and the understanding that human social life can have a variety of peak experiences (VanderZanden, 132 - 133).

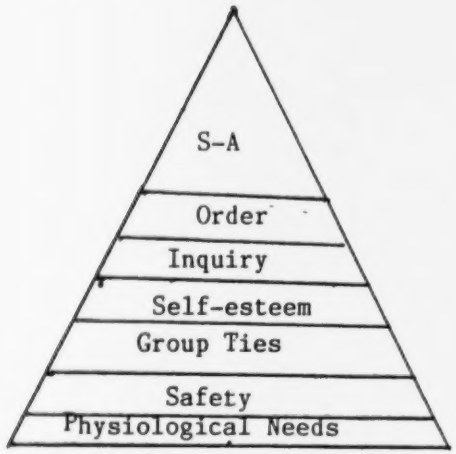
I do not intend to discuss the validity of efficacy of this theory. Rather, I want to relate to the reader how I have further refined the theory for simplicity in classroom discussions, then I will suggest that the writings of Maslow seem to be directly related to the scholarship of Bronislaw Malinowski and, maybe, to Christian theology.

In my psychology and social psychology classes I collapse the five levels of needs into just three strata, as are illustrated in Figure 2. In this format biological survival identifies those kinds of work activities in which people must engage in order to sustain life and adapt to physical environments. Social integration describes the collective set of needs for close and intimate personal relations, the needs for social norms and their appropriate sanctions, the need to be socialized by those already socialized, as well as the giving and the receiving of social esteem. Self-actualization remains as defined, although a "self-actualized" person need not be a "mover and a shaker."

Though some of my readers or my students may level the criticism that I have engaged in too much reductionism, I disagree. The tenets of the theory

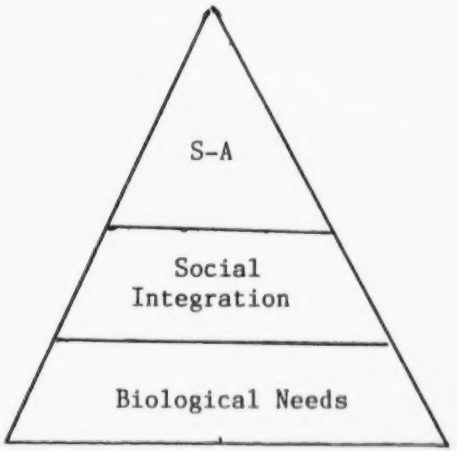
Figure 2

Three Approaches Used in Discussing Maslow's Hierarchy of Needs Theory



after Hilgard, et al. (316)

after Fernald & Fernald (307)



O'Sullivan

have been maintained without being too strongly inclined to adhere to "buzz word" psychology. Besides, if we pay close attention to the content of the theory instead of some of its specificity we can illustrate that his aspect of Maslow's psychology is similar to the anthropology of Malinowski.

Again, I have to admit that the biography of Maslow, as well as the personal data concerning Malinowski, is not known to me, and I do not ken whether or not Maslow had every read the work of this Anthropologist. Yet, certain discussions in Maslovian psychology seem to be micro-level analyses of Malinowski's societal prerequisites.

In my sociology and anthropology classes I define the concept of "culture" as a problem-solving activity, which then leads into discussions of such survival problems as food-getting activities, socialization, social control, regulation of adult sexual activity, symbolic communication, and so on, as primary concerns of collectivities of people. In class, these discussions are then followed with additional comments describing the core social institutions as mechanisms by which these problems are solved, but such discussions need not be addressed here.

In her textbook entitled Cultural Anthropology Nanda (23 - 29) discusses several theoretical approaches that are used both academically and as bases for research in cultural anthropology. In that text (29) she writes that Bronislaw Malinowksi (known for his work among the Trobriand islanders) was one of the founding fathers of the Functionalist approach, which partially defines "culture" as being artificially created to solve the survival needs of collectivities of people. Lacking instincts, then, culture is a surrogate survival mechanism.

In this framework Malinowski's basic needs define the requirements of adaptation to physical environments, the provision of food, the making of shelters, and the establishment of a satisfactory division of labor in order to assure

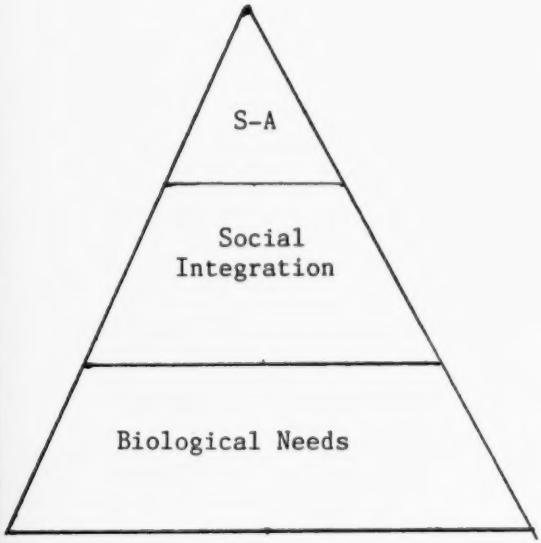
that all work tasks will be completed successfully. Derived needs identify problems related to social integration such as the establishment of symbolic communication systems, normative structures for social control, social respect for others, and the maintenance of primary relationships. Malinowski's integrative needs provide people with meaning to life and an understanding of the human condition and ultimate social purpose.

While Malinowski's contributions to our understanding of human social life concern themselves with the meeting of collectivities of peoples needs, it seems that these priorities parallel, almost perfectly as is shown in Figure 3, a three-tiered interpretation of Maslow's Hierarchy of Needs theory. Malinowski's basic needs and Maslow's biological survival needs (here defined) describe the necessities for communities and individuals, alike, to adapt to natural environments, to work, and to insure collective survival and individual longevity. Malinowski's derived needs seem to be built into Maslow's social integration (here defined), though at different levels analyses yet referring to adaptation to social environments. If Malinowski's integrative needs define purpose in life, then Maslow's self-actualization serves the same function since actualization refers to the abilities of some people to have new experiences, to face challenges novelly, to redefine purpose in life, and to strive for some pinnacle of personal development which transcends the commonplace or the

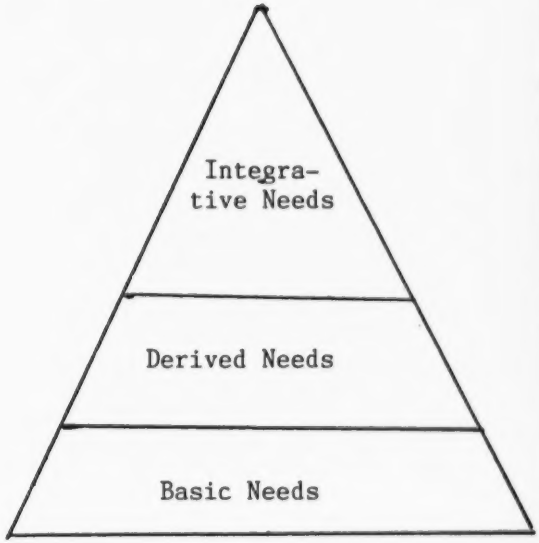
If I have been too liberal with these sets of ideas, or if I have forced one theory to fit another I offer my apologies. In my classes I try to deal with discovery learning in addition to programmed learning. I try to relate sets of ideas with each other, when appropriate, and this was my task here. All institututions, all groups of people, all formal organizations, and all people must adapt to certain physical and social environments, and the works

Figure 3

Comparison of Maslow's Theory with Malinowski's Ideas



Maslow



Malinowski

Maslow and Malinowski define how such adaptation occurs.

Maslow, Malinowski, and Christian Theology

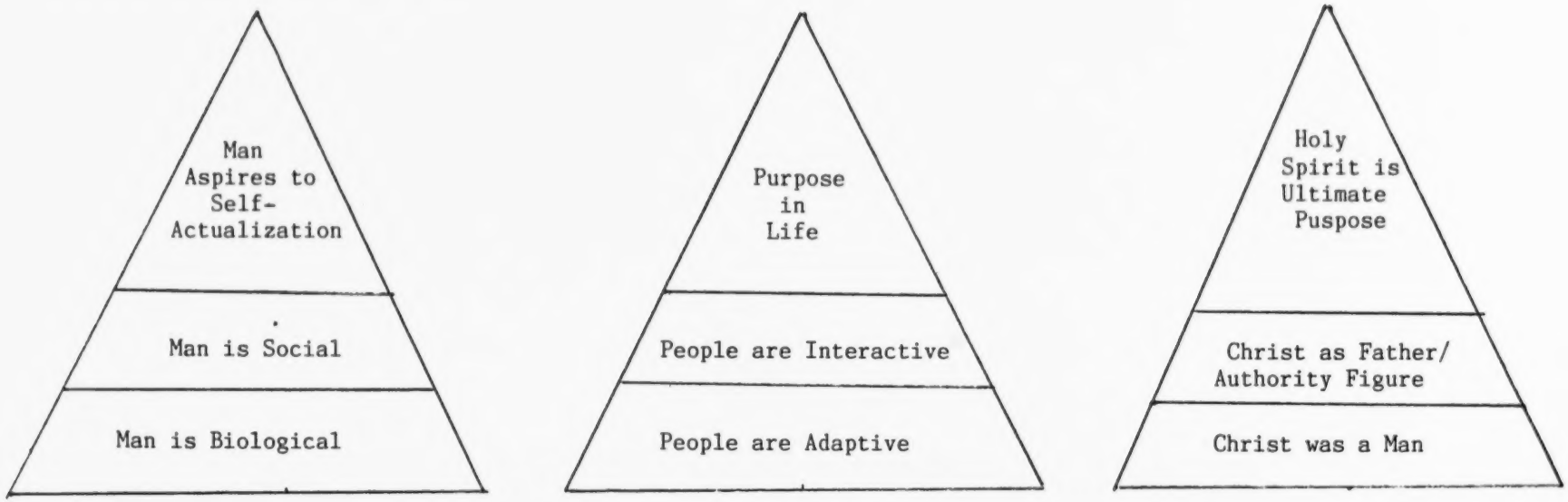
A previous section of this paper posited the notion that some dimensions of personality theory may have been strongly affected by the dominance of Christian theology in Western civilization, even though the behavioral theorists, themselves, may not have personally expressed such outlooks on life. This portion of the paper expands upon such discussions to allude that both Maslow's ideas and the writings of Malinowski may have been similarly affected by the triunal God of Christianity. Figure 4 summarizes these discussions.

In Maslovian psychology an individual necessarily must adapt to the natural world in order to survive. Thus, an individual is uniquely biological in much the same way that Christianity partially defines God-as-Son, in Christ, adapting to his physical surroundings in the Near East. Maslovian psychology also informs us that all people need to have their social statuses defined, that we should take others into account when planning courses of action, and that all people are capable of being mature and able to make "sense" of their social environments. Christian theology defined God-as-Father in terms of his social responsibility for fellow man. Finally, Maslovian psychology tells us that people are capable of reaching for, and possibly attaining, self-actualization, resulting in inner peace and personal satisfaction. Christian theology holds that people are enjoined to strive to become ultimately graceful with God-as-Holy Spirit, wherein we are in accord with God, with our fellow man, and with ourselves.

In a similar manner Malinowski's three levels of cultural integration may have been so founded. All people must adapt to the world, or die, his basic needs. God-as-Son was born, was socialized in rabbinic Judaism, and

Figure 4

Common Components of Maslovian Psychology,
Malinowski's Anthropology, and Christian Theology



after Maslow

after Malinowski

Christian Theology

died, as happens to all men and women. Collectivities of people also require guidelines for behavior and socialization to occur in order to maintain social order and keep society intact, thus Malinowski's derived needs. God-as-Father was an agent of socialization who instructed people about how they should arrange their lives in accord with social mores, law, and a general concern for the rights and sanctity of others. As with Maslow's self-actualization, Malinowski's integrative needs define the necessity for definition of purpose in life, symbolic or artistic expression, and transcendance of the mundane. God-as-Holy Spirit, with whom people are asked to align themselves, manifests a similar transcendance in expectation of a perfect, and greater life to come.

To suggest, then, that both Maslow's Hierarchy of Needs theory and Malinowski's three levels of cultural adaptation may be severely related to Christian theolgy is certainly an intellectual challenge, though not an improbable or a specious one. Maslow's and Malinowski's ideas, like those concerning other aspects of personality theory, relate to us that individual people and collectivities of people are multi-faceted. Man, or men, are neither biological alone, nor social alone, as they are not normative, alone. Rather, both individuals and groups have different dimensions about them which become manifest or apparent under different sets of social and natural variables. The biological dimension of people, the social dimension of people, and James's spiritual me components of humans are, necessarily interactive.

Christian theology, likewise, avers that individual people and groups of people are similarly composed. This theology emplors its people to: take adequate and proper physical care of themselves, to interact with others courteously and in accord with implicit or explicit norms, and to believe in somethink for which to strive, that is, a spiritual and personal peace with God-as-Holy Spirit.

It has not been the purpose of this paper to proselytize. Rather the purpose here has been to share with the reader how some dimensions of personality theory are almost identical, and, seemingly, related to a theology which has greatly influenced Western civilization for nearly two thousand years. A second concern of the paper was to identify how, according to some aspects of psychology and anthropology, individuals and groups of people are obliged to adapt, similarly, to differnt kinds of natural and social variables in order to assure individual and collective survival. Finally, the concluding portion of the paper inferred that Maslow's dominant theory of personality and Malinowski's contributions to our understanding of culture are, again, nearly identical but deal with different levels of analysis, may have been affected by the same theology which seems to have affected our understanding of personality development.

Conclusion

For social and behavioral scientists there is an explicit need to appreciate the concerns and the domains of our specific disciplines, as well as there being a need to accept the contributions made by scholars and scientists in other disciplines. Personality theory, for example, is not the sole domain of psychology because Sociologists, Anhropologists, and Social Psychologists have all shed some light on the processes by which people become capable of social interaction and social responsibility. Likewise, a prevalent theology in Western civilization has had is maifest or latent effects on the lives of various social scientists.

We should not, then, accept the notion that human social life can be divided according to the tenets of each of the dominant social or behavioral sciences or religion, alone. When we review the contributions that each discipline or theology has made we can further appreciate the richness, the potential, and

and the complexity of society as we try to instill such an understanding in our students, too.

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